THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The great art in life is to cultivate the love of doing good and promoting the interest of others."—PLATT.

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REPENTANCE A TWO-FOLD PRINCIPLE.

REPENTANCE is popularly understood to be a turning away from sin, refraining from the things forbidden in the Scriptures. True repentance, however, is a two-fold principle embodying the act of forsaking sin, and also restitution for offences committed against God and man.

Touching the first idea of repentance, as mentioned above, all Christendom is pretty well agreed, albeit the tendency is to so limit the operation of the principle that it really becomes of non-effect. A few Scriptural references will help us to establish the requirements of this phase of the question.

Sin, in the Bible, is designated as the transgression of the law. (I. John 3: 4.) Where there is no law given there is no sin, but "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3: 19.) Sin has been in the world ever since Lucifer was cast down to earth with his angels" (Rev. 12: 9), and in evidence among the children of men from the day when Mother Eve hearkened to the serpent in the Garden of Eden. Even so, from that time until the present, light has been sent into the world through prophets and holy men. If there have been periods when the light of truth did not shine unto men, God in His infinite wisdom has provided a way (I. Peter 3: 18, 19) whereby even those who have passed from mortality without a knowledge of the law, may exercise their gift of free agency and repent of their sins—or, abide in sin, if they choose. "For, for this cause was the gospel preached also to them that are dead, that they might be judged

according to men in the flesh, but live according to God in the spirit." (I. Peter 4: 6.) Only little children and those incapable of understanding, shall not be required to repent. The Nephite prophet, Mormon, says: "And the word of the Lord came to me by the power of the Holy Ghost, saying * * * This thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall be saved with their little children." (Book of Moroni 8: 7, 10.)

The Apostle Paul indicates some of the sins that should be abstained from, elaborating upon the sins of the Decalogue: "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. * * * Let no man deceive you with vain words: for becanse of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them." (Eph. 5: 3-7). "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more. * * * Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 25-32.) The sixth chapter, also, of Ephesians is full of excellent admonition. While these words were spoken to the saints, those who had already partaken of some of the heavenly gifts, yet they apply as good doctrine to all men, being amplification of the Ten Commandments.

There is another form of sin in addition to what is commonly understood by that title, namely, the sin of idolatry and the worship of false gods, the maintenance of man-made doctrines. Christ and His disciples rarely omitted mention of this grievous sin, in their exhortations, but our orthodox Christian friends of to-day, ignore it almost if not quite. It was stated in positive terms in the Decalogue (Ex. 20: 3), and re-stated by the Savior in His prayer as recorded in the gospel according to St. John, seventeenth chapter and third verse: "And this is life eternal that they might know thee the *only* true God, and Jesus Christ whom thou hast sent." Paul mentions it among the sins named in one of the foregoing references from the epistle to the Ephesians. He says: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an *idolater*, hath any inheritance

in the kingdom of Christ and of God." (Eph. 5; 5.) It is plain that all men are worshippers of false gods—whether graven images, or mammon, or incomprehensible somethings without form—who bow down to anything but the "only true God" (John 17: 3), the God in whose image man was created (Gen. 1: 27); of whose person Christ was "the express image." (Heb. 1: 3). The Savior declared that no man could serve two masters. "Ye cannot serve God and mammon." (Matt. 6: 24). But the worship of untrue gods and the preaching of man-made doctrines was the more severely censured. In his second epistle to Timothy, Paul says: "This know, that in the last days perilous times shall come. For men shall be lovers of their own selves * * * lovers of pleasures more that lovers of God; having a *form* of godliness, but denying the *power* thereof: from such turn away." (II. Tim. 2: 1-5.) The Savior was very severe in His denunciation of those who maintained false doctrines, notwithstanding they had a most rigid form of godliness. He said: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23: 13.) Undoubtedly the people in the time of Christ would have read aright the signs surrounding His coming to earth, but for the false doctrines injected by these same scribes, and Pharisees, and learned theologians, who received no inspiration but spoke according to the wisdom of their time. So, also, there are many good people who would read the signs of His second coming and yield obedience to the true gospel message, but for professors of religion, who preach for hire and divine for money; talking fables and teaching for doctrine the commandments of men. Christ truly scourged the money changers out of the temple in Jerusalem (Matt. 21: 12), and also said, "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19: 24); but He was harsher in His denunciation of those who wilfully perverted the word of God. The burden of Paul's warnings to the churches to which he wrote was that false teachers should arise among them and lead many away. The Scriptures are full of such warnings and of the penalties that shall be visited upon those who are guilty of this offense. And it seems that the nearer they approach to the form of true godliness without maintaining its power—abiding in the truth—the more reprehensible it is in the sight of the Lord. Toward the close of His great Sermon on the Mount, He says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils and in thy name done many mighty works? Then shall I profess unto them, I never knew you: depart from me *ye that work iniquity*." (Matt. 7: 22, 23.)

The unqualified statement that some men are foreordained and predestined to life everlasting and others to eternal damnation, and that without regard to whether their lives are sinful or other-

wise, is not now generally accepted by so-called Christians, but notwithstanding this they teach the same thing in a more veiled manner. They refer to the answer given by Christ to the thief on the cross as an evidence of God's great mercy, and teach without compunction that because of his acknowledgment of Christ, the spirit of the thief was wafted into the Eternal presence. Not that he had repented of his sins, that was unnecessary, they insist; he believed that Christ had done it all, and that is enough. When the people who heard Peter on the day of Pentecost asked what they should do, he said: "*Repent* * * every one of you." (Acts 2: 38.) To-day when the people ask their preachers, what shall we do? The answer is given: Only believe in Christ, and ye shall be saved. No wonder teachers of incorrect doctrine were so severely censured by the Savior. So grievous is the offense that Paul was led to write: "Though we or *an angel from heaven* preach any other gospel unto you than that which we have preached unto you, let him be accursed. * * * But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 8). It was the true gospel of the Lord that Paul taught and he knew that it was a sin to teach any other, a sin so great that even an angel from heaven could not escape the consequences.

There can be no mistake regarding the necessity of forsaking all manner of sin and ungodliness, but great mischief is wrought by self-appointed men in our day who presume to care for the souls of their fellowmen, teaching that we can do nothing for our own salvation, that Jesus has done it all. Some even go so far as to declare that to try to "work out our own salvation" is a reproach upon Christ, an insinuation that His blood was shed for nought. Verily, *they* have great need of repentance.

(*To be continued.*)

ALTRUISM vs SOCIALISM.

THE true devotion of interest to the benefit of others, the unselfish abnegation of real charity is essential to the ideal life. The greatest altruist who ever dwelt upon this earth was Jesus Christ; yet there have been many good and true men and women whose lives have been dedicated to the cause of humanity. Some of these have endeavored to pattern by the Savior to the best of their opportunities; others again, have not acknowledged the example of the Master but have attempted to set up standards of morality for themselves, reasoning by mere mental philosophy, that the man holds within himself the elements of all good or evil, and that no influence which is not immediately connected with his body and brain can affect his actions. This is materialism.

It denies the existence of spiritual suggestion, and makes of man a machine, subject only to his earthly environment, which he can modify according to his views or experience.

It is claimed by some that Christ was a Socialist. If that were so, all men should be Socialists, but of what creed? It should be remembered that the Savior never broke the laws of the country. He it was who said: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." According to the law, Pilate could find no fault, yet without law there can be no sin. Jesus never stirred the people up in rebellion against constituted authority, neither did Paul, for when brought to trial Agrippa could find no fault with him, in fact, he said Paul had almost persuaded him to be a Christian. Joseph Smith, tried more than thirty times for offenses against the law, was not convicted of any crime.

It is the duty of all men, but particularly of all Latter-day Saints, to assist in the maintenance of law and order, and that is why extreme Socialistic views, as they are understood in politics to-day, are directly opposed to the principles of the gospel. "Thou shalt not covet" is as true to-day as when the commandment was given through Moses on Mount Sinai. That which a man honestly owns is his, and if by the exercise of his ability and labor a man acquires wealth by legitimate means, he has a perfect right to its possession, otherwise what use is there in ambition? The use made of those possessions is quite another matter. The Lord has decreed that one-tenth of our income shall be paid into His storehouse, and if the law of tithing is obeyed the increase is assured. Just as well might one expect to share the happiness and peace of mind of a man who has consistently obeyed the laws of God as to share the results of his manual labors with one who has not himself earned them.

It is a common fallacy that the law of consecration is Socialism. It is not. When man lives such a life as to be impervious to the influence of selfishness, when he has become a true altruist, when he is prepared to sacrifice everything, even life itself, not for a cheap martyrdom to make a name in history, but purely for the benefit of his fellowmen; when men can do for their enemies what they would do for their own wives and children, then will be the time that the law of consecration may be obeyed; but as society is constituted to-day, with its weakness and wickedness, its self-righteousness and selfishness, an equitable division of wealth is an impossibility. So long as there are hundreds of contending religious systems, thousands of conflicting interests, the laws of God take second place, if they find any place at all, in the social ambitions of men. If you want to find who is the most likely person to regulate the social system, seek those who have *done something* for their fellowmen, not those who merely *talk* about it. Our greatest philanthropists, our finest statesmen, have not been found

among the ranks of the so-called Socialists, but in those ranks you do find the ne'er-do-well, the chronic out-of-worker, the wastrel who having nothing seeks to divide with others that which they have.

It should be clearly understood that this article is in no sense an attack upon many thousands of sincere and honest men who believe they are Socialists, but are would-be altruists. They have ideals which are not satisfied by the policy of the Liberal, the Conservative or the Nationalist parties, and believe that the proposals of the Socialist group of politicians are the nearest to the right. For that reason they are apt to be led into the idea that a Socialist government would, in course of time, bring about the reforms necessary to open up some kind of millennium; and that is where they are mistaken. We do not agree entirely with the doctrines of the Roman Catholic Church, neither do we recognize their Divine authority; but when we consider the treatment of their priesthood under Socialistic government in France, under which the monasteries were closed and the priests banished from their country, many to take refuge in England; when we consider the growth of Agnosticism under similar conditions in Germany, we must reflect upon the result likely to follow such an administration in England.

Perhaps there is no country in the world that has extended to religion the freedom of action consonant with constitutional law, the protection we have enjoyed in our endeavors to promulgate the principles of the gospel, that we have received in old England. These conditions made the Reformation possible. They spread their influence to the Western continent in the sixteenth century. The principles of liberty were inculcated in the minds of the Pilgrim Fathers who founded the civilization of America, making the dispensation of the gospel in the nineteenth century a factor in the world's history. It was not the doctrines of Agnosticism which freed men from serfdom in England, neither did they dictate the policy of George Fox or William Penn in America. It was a belief in the practice of the principles of religion which inspired these men, as it has all the truly great reformers and pioneers in the world's history. The secret of their success was that they took the Scriptures for their guide in framing the laws which are the basis of every sound constitution, whether it be political or physical.

The peaceful settlement of the New England States was inaugurated by the purchase of their lands from the Indians, not by confiscation. The colonization of Utah was conducted on similar lines. The gospel was the guide in those transactions, and recognition of the sovereign rights of the people did not deny the rights of constituted authority. True it may be that the laws of this or any other country are capable of improvement and adjustment to the ever changing conditions of a nation and its people, but these

changes can only be wrought by constitutional means, and any proposition involving the rights, privileges or the lives of others, be they king, peer or peasant, has no place in the economy of the gospel. He who desires conditions inconsistent with justice to others, has no claim upon the privileges of a citizen. The Church of Christ does not coerce its members, but it teaches them correct principles, and if they have faith in these principles they will govern themselves. In seeking freedom, remember that "he is a free man whom the truth makes free and none are free beside." The gospel contains all truth, and no better laws need be sought. Do not be led by political enthusiasts into forgetting that it is better to suffer wrong than to do wrong. No man of honest principle will attempt to break up any meeting, however he may disagree with the speakers. We claim the right of free speech, and must acknowledge the same right in others, or how can we expect others to extend that privilege to us? While discussion of political questions has an educational value and is calculated to expand the mind, such discussions should never be allowed to diminish feelings of love and brotherhood between the saints, as they may do if the parties forget that their first duty to a brother is charity and forbearance, and many a lifelong friendship has been broken by hasty words spoken in the heat of political controversy.

Birmingham. E. A. COOKE.

CHRISTMAS CAROL.

Sweet was the music, perfum'd and soft,
As it pealed from out the belfry loft;
As there rang out on the frosted night
A Christmas carol, sublime and bright.

What sweetness to the air it lent
As out upon the world it spent—
Oh so quickly—in silver showers,
All its petals of music-flowers.

Blest be the bells that telleth
Glad news of great joy, that swelleth
The sound of the Old Gospel story,
That ring it forth to God's great glory.

Then ring on, ye blessed bells,
Ring on until thy volume swells;
Still ring on, ring on and never cease,
Until every heart is filled with peace!

Gateshead-on-Tyne. AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 23, 1909.

A MEMORABLE ANNIVERSARY.

ONE hundred and four years ago to-day the great Prophet of the latter days was born at Sharon, Windsor county, Vermont, in the United States. It was a rural district in a green-hilled State, where the scanty farming population toiled hard upon a somewhat sterile soil, but were hardy, honest and thrifty folk, owning the lands they tilled and dwelling generally at peace with each other. Joseph Smith, Jr., lived there with his parents, Joseph and Lucy Smith, until he was nearly ten years of age, when the family moved to Palmyra, in the State of New York, and four years later took up their abode in Manchester township, not far distant and in the same State.

Here they cultivated their own farm, and here when between fourteen and fifteen years old, the youthful Seer received his first heavenly manifestation in a grove near the residence of his parents, when the Father and the Son appeared to him in glorious vision in answer to fervent prayer. It was in a chamber of the house that he received the visitation of the angel Moroni, revealing the place of deposit of the metallic plates containing the record of the history of ancient American colonization, and the everlasting gospel as made known to the earliest inhabitants and their descendants and by the Lord Jesus Christ after His resurrection. The translation of the first part of that record was made in the new house at that place, and in that neighborhood commenced the opposition, starting with sectarian religious preachers, which led to the persecutions and outrages that followed the Prophet and his followers, and culminated in his martyrdom and the exodus of the saints from the then borders of "Christian" civilization, to find a home in the vales of the distant mountains.

To-day upon the spot of his birth and early childhood stands a splendid monument, unrivalled for size and beauty in all the regions round about, to the memory of "the chosen of God and the friend of man," erected December 23rd, 1905, by his devoted disciples who "love to dwell on his memory dear." There also is a handsome cottage covering the hearthstone where he played in his infancy, and in which his anniversary is being celebrated by a host of friends and followers who delight to do him honor.

What a change has come during the century marked by that polished shaft, with its historic inscriptions, pointing to heaven from the birthplace of the grandest Revelator, except the Savior, who ever ministered on earth! Despised by the world, rejected of men, scorned, derided and slain by professing Christians, but sixty years later his name is known throughout the earth, his fame has spread through the nations, his worth recognized by hundreds of thousands of unswerving adherents, and the truths he proclaimed are put unwittingly forth by scientists and adopted by advanced theologians. And to-day the "marvelous work and a wonder" he commenced under divine inspiration has materialized into a strong, progressive and influential State of the American Union, its principles enter into the lives and doings of that compact commonwealth, its doctrines are being proclaimed to "the ends of the earth," and the organization that he founded and elaborated is the admiration of all who know of it, and is pronounced the most remarkable and complete of any ecclesiastical body under the sun.

Well may the saints repeat to-day, with joy and harmony, the song of the angels at the birth of the world's Redeemer. For, no one can believe in the divine mission of the Prophet Joseph Smith without believing also in the divinity of Jesus of Nazareth as the Christ, the Son of the living God. "Glory to God in the highest" for the gift of His beloved Son, and for the life and work of His chosen servant, the inspired head of the last dispensation, who, with his beloved and faithful brother the Patriarch Hyrum, watered the seeds of truth with innocent blood, spilt by "Christian" assassins in the nineteenth century! The fruits thereof are rich and everlasting, and the blossoms they bear are shedding a sweet perfume throughout the world. "Hail to the Prophet ascended to heaven!"

C. W. P.

OUR HOLIDAY GREETING.

"THE compliments of the season!" This stereotyped salutation is considered "the proper thing" at this time of the year. On the surface it is simply a polite expression common to friends or chance acquaintances. To those who feel what they say and whose hearts go with their words, it means good wishes and hopes that the hearer may truly enjoy the festivities and joys of Christmastide, and the bright prospects of a happy and blessed new year. In that sense we repeat the glad greeting to all the readers of the *Millennial Star*, to "the whole household of faith" and to the well-inclined everywhere.

This is an appropriate season for good wishes, for reconciliation and for charity, because it is viewed as a recurrence of the period when the Prince of Peace was ushered into the world, while angels

sang the well known glad refrain that heralded His advent. Two days hence the whole Christian world will celebrate that anniversary. Festivities are rightly in order, for "the Son of Man," though He fasted for special purposes, was no ascetic, but "came eating and drinking," diffusing health, life and gladness around, forbidding the "sad countenance," commending cheerfulness, and personally mingling in social entertainments. It is popularly supposed that He did not laugh, because it is written that "Jesus wept" when He saw the distress of the mourners at the death of Lazarus. But that is a far-fetched notion, at discord with the declaration that in all things He was "made like unto His brethren," and in His mortal nature he was fully and completely human.

Though He was the firstborn Son of the Eternal King in spirit, and of the royal line of David in blood, He opened His eyes in this lower sphere to anything but princely surroundings. He gazed upon stable walls and found His bed made in a manger. "He descended below all things," that He might "rise above all things" and in that He "comprehended all things." His career commenced in a narrow circle in the little land of Palestine; it culminated in the possession of "all power both on earth and in heaven." The precepts He uttered and the principles He taught among the fisherfolk and villagers of Judea have gone forth to all the world and are recognized as potent and sublime, and the mock title given in derision—"King of the Jews"—is now exchanged for the glorious crown as King of kings and Lord of lords. Wonderful change, marvelous transfiguration!

This incomparable Being whose birthday we celebrate—no matter if the date be incorrectly given—was the great and only perfect Exemplar to mankind. He furnished the pattern for mortal perfection, rendering complete obedience to the will of the Father, who is the embodiment and expression of the eternal principles of right. Man may rise to His plane by following His Son in all things. Jesus of Nazareth was and is the Christ, "the way, the truth and the life." Belief in His work of salvation is not enough; it is by walking in His footsteps and doing that which He commanded that progress is made upward toward the Divine presence.

Christ was called "a winebibber" and a feaster, but He was no glutton or swiller of intoxicants. Excess in anything was contrary to His behests. "Temperance in all things" is a Christian motto. Self-restraint and self-command are essential to the Christian character. This should be considered by all persons who commemorate the Savior's natal day. Carousing, rioting, tumult, disorder, the gorging of food, intemperance, unseemly conduct of any kind are in violation of the Redeemer's laws. They are especially out of place at Christmas, as the very name of the festival denotes.

Latter-day Saints, who are His disciples, of all people living

should observe the holidays in that spirit of calm and peaceful enjoyment that comports with the character of the Christ. This does not mean straitlaced, mock piety, or the bondage of fear, or lack of laughter, or suppression of gladness, but simply that self-government that recoils at sin, keeps within the lines of innocent amusement and promotes joy and comfort, unity and fraternity.

Christmas is a special time to remember the poor, whom we "have with us always," to feed the hungry, clothe the naked, find fuel for the fireless, pity the repentant, forgive the offender, welcome back the wanderer from the family fold, provide good cheer, bring about harmony, swell the hearts of the children with joy, be generous but not extravagant, mirthful but not exuberant, and fill the atmosphere around us with the spirit of love and charity and peace. "A merry Christmas" now and a "happy New Year when it comes" is our heartfelt greeting to all, whether scattered abroad among the nations or at home in the vales of Zion amidst the mountains of the glorious West.

C. W. P.

A VETERAN LEADER.

On the eleventh day of the present month President John R. Winder, First Counselor in the Presidency of the Church, attained the advanced age of 88 years, when the event was duly celebrated at his home in Salt Lake City. President Winder is one of the venerated and beloved leaders of latter-day Israel. He is an Englishman by birth, for he first saw the light of this world at Biddenden, Kent, December 11th, 1821. Besides he was baptized into the Church of Jesus Christ of Latter-day Saints in Liverpool, September 20th, 1848, and was a member of this branch until February, 1853, when he, with his wife and three children, left this country for Utah. A singular circumstance led to his reception of the everlasting gospel. At a shoe store in this city, in July, 1848, he picked up a fragment of a letter on which were written the words "Latter-day Saints." He did not know who or what it meant, but it impressed him so strongly that he made inquiries, and at length learned that the Saints or "Mormons" held meetings in Bold Street. There he heard principles that entered into his soul, where they remained and brought forth fruit to the glory of God. He led a most active life from the first in Salt Lake City, was engaged in manufacturing and military affairs, was a member of the City Council for several terms, figured for a long time at the head of the Deseret Agricultural and Manufacturing Society, was a director in a number of financial and other institutions, served in the High Council of the Salt Lake Stake for many years, was a Counselor to Presiding Bishop William B. Preston and is now First Counselor to President Joseph F. Smith. He has been for years in active personal charge of the Salt Lake Temple, presides over the

regular Sunday meetings in the great Tabernacle, is hard at work every day in the office of the First Presidency, is active, keen, alert, walks as briskly as a youth, and is regarded as a reliable, faithful, wise and well-posted servant of the Most High. We join in the congratulations given to our esteemed friend and brother which doubtless have come to him from all parts of the world, and wish him continued health, vigor, clearness of intellect and the inspiration of the Almighty, to the full measure of the days in which he can enjoy life and aid in the cause that is dear to his heart, the building up of the Kingdom of God on the earth. The Lord bless him for ever!

C. W. P.

THE ATONEMENT—ITS PURPOSES.

In tracting the homes of the people we sometimes have them tell us that Christ's atonement is all that is necessary for their salvation, or in other words, He requires no action on their part to obtain salvation.

This idea is to a great extent due to the false teachings of "Christian" divines, who claim to be preaching the gospel of Christ as He and His apostles taught it.

While it is not my purpose to enter into any lengthy argument against these teachings, I wish to present a few passages of Scripture to show the error of thinking we can do nothing to obtain salvation, and to show briefly the purpose of the atonement.

In the beginning God created man in His image and placed him in the Garden of Eden and called his name Adam. A helpmeet and companion was then given him. She was named Eve. At this time He gave Adam commandments to obey. One was that he should not eat of the fruit of a certain tree. The penalty for breaking this commandment was death.

We all know how Eve was tempted by Satan, how she fell and persuaded Adam to eat of the fruit with her. They had broken the law and must suffer the punishment and pay the penalty—death. Adam's posterity inherited this death which would have been eternal had a redemption not been planned; a sacrifice to satisfy the demands of justice. The law had been broken and justice demanded the penalty, which was death. But to avoid justice being cruel, mercy steps in, giving our Lord as a sacrifice to satisfy its demands. Only a pure being would be accepted and Jesus Christ was that pure being. The children of Israel were required to offer a "lamb without blemish" as a sin offering, which atoned for their sins. So a being without blemish, or sin, was required as a sacrifice to atone for Adam's sin.

A sceptic may say God was cruel to allow the Fall and Redemption when He is all-powerful and could have prevented the suffering. God works by law, and Adam chose to break a law, knowing

the consequence. The law having been broken, justice demanded that the penalty be paid. Jesus, out of His love for the world, consented to give His life that we through Him might be saved. "Therefore doth my Father love me, because I lay down my life that I may take it up again. No man taketh it from me, but I lay it down of myself," is His testimony. By His voluntarily giving His life for us He showed how He loved the world, for without the sacrifice we should have remained eternally dead. Though we may not fully understand why it was necessary to carry out this plan, we must not charge God with cruelty. By the sacrifice of one, life was given to millions. The purpose, then, of Christ's atonement was to loose the bands of death. So far, the benefits of the atonement are free to all men.

No action on his part being required, whether good or bad, he is freed from the bands of death. None of Adam's posterity took part in the transgression so they were freed from the penalty through no act of their own, but through the love of God for them. "As in Adam *all* die, even so in Christ shall *all* be made alive." Paul's testimony might be added, "That there shall be a resurrection of the dead, both of the just and the unjust."

So far we have dealt only with the benefit arising out of the bands of death being loosed, but there is another reason why we should thank God for the sacrifice He allowed His Son to make for us. Outside of Adam's sin we have our individual sins to be accounted for. Christ died for these individual sins but we only obtain the benefit on certain conditions. The bands of death were loosed without any action being required of us as we had no part in the transgression, but with our own sins it is different. Having taken part in the transgression we must also take part in obtaining forgiveness of these sins. Through the necessary briefness of this article I cannot go much into detail, but will name some of these conditions. If Christ's sacrifice alone saved us why was it necessary for Christ to instruct His apostles to baptize, and also make baptism essential to salvation? "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Also, "The publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

The Apostle Peter gives us the conditions very plainly. The multitude asked him what they should do to be saved, and seeing they believed, he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." To sum them up, then, the conditions by which we obtain salvation, through the atonement are first, Faith on Jesus Christ; second, repentance of sin; third, baptism by immersion, for the *remission* of sin; fourth, laying on of hands for the gift of the Holy Ghost, as that was the way it

was conferred. To those who believe no action is required of them to obtain salvation, I quote the following: "He (Christ) being made perfect, became the author of eternal salvation unto all them that *obey* Him." As He, Himself, and through His apostles, commanded us to obey the above principles, rest assured we shall not enter into the kingdom of God without obeying them. "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God," are the words of our Lord.

The purpose of the atonement was double in its nature. One part is free to all men, good or bad. The other part applies to all men, and they can reap the benefits on certain conditions which I have shown above very briefly.

64 Hamilton Road, HAROLD W. LANGTON.
Chorley.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries were honorably released and sailed for home per s.s. *Laurentic*, December 18th, 1909: From Great Britain—George H. Lunt, W. Alma Richins. From the Netherlands—E. J. Rudd, O. L. Robinson. Elder Harold R. Smoot of the British mission was honorably released and sailed for home per s.s. *Lusitania*, December 18th, 1909.

Bolton Branch Organized.—On December 12th, a branch was organized in Bolton (Manchester conference), with Elder A. J. Munns as presiding elder, Elder J. M. McMurdie, secretary, and Brother Matthew Clarkson superintendent of the Sunday School. On October 22nd, Elders Munns and McMurdie were sent into Bolton to open up the branch. They met with many difficulties, but after a great deal of work, succeeded in getting a hall, a very nice place centrally located, which will comfortably seat one hundred and fifty people. Prior to securing the hall, meetings were held at the home of Brother William McClatchey. The attendance was good, but not so good as it has been since the hall has been opened.

Ipswich Branch Reorganized.—A very successful Sunday School and meeting was held on Sunday, December 19th, in Ipswich (Norwich conference), when the branch was reorganized. President John A. Horton and four traveling elders were in attendance. There was also a good attendance of saints, and several investigators. Elder A. C. McCombs was sustained as president of the branch, with Elder W. A. Newsome as clerk. The Sunday School was reorganized with the following officers: Elder W. A. Newsome, superintendent, with Brother Frank Pearce and Sister Elizabeth

Wheeler as assistants, respectively. Sister Dorothy Thalbourne was sustained as chorister and secretary. Many timely instructions were given by several of the elders, and all feel united in spreading the truth and helping to increase the numbers in this branch.

Baptisms.—At the Latter-day Saints' meeting hall, Belfast (Irish conference), on Saturday, December 18th, there were two persons led into the waters of baptism, Elder George W. Perry performing the ceremony; and on Sunday, the 19th, at the same place, two more were added to the fold, Elder L. S. Miles officiating.

A baptismal service was held at the Turkish Baths, Coventry (Birmingham conference), on December 19th. A short service was held, Elder Wilford N. Moses making a few appropriate remarks. Eleven souls were then added to the fold by baptism, six from Nuneaton, three from Rugby and two from Coventry. The candidates were baptized by Elders Elisha Peck, Lester Kearl, William Crane, Alma Buttcane and Niel S. Forsyth.

A baptismal service was held at the Turkish Baths, Northampton (Birmingham conference) on Sunday, December 19th, 1909. Nine converts were baptized, five by Elder T. Leonard Peterson and four by Elder H. C. James.

Successful Socials.—A social was held December 15th, 1909, by the saints of the South Shields branch (Newcastle conference), in honor of Elder O. C. Jensen and Brother William Leggatt, the former having been called to labor in Newcastle after twelve months of earnest labor in South Shields branch; the latter sailing for Zion December 23rd, 1909. An interesting program was well rendered by local talent, during which dainty refreshments were served. All present had a pleasant and profitable time.

A successful social was held in Morley (Leeds conference), December 18th, 1909. It was the first public meeting held by the Latter-day Saints in the hall they have just rented at the top of Bridge Street. There were forty people present. A nice program was rendered by saints and friends. The affair was a success socially and financially. With the exception of the last year and a half Morley has been without elders for twelve years.

The Relief Society of the Bootle Branch (Liverpool conference) gave a successful social in the Masonic Hall, on Monday night, the 20th inst. There were between fifty and sixty persons present, a good representation being there from Birkenhead and Liverpool. An excellent program was given under the direction of Elder J. M. Bernhisel, Jr., president of the branch, in which a number of friends of the saints took part. The program was divided into two parts, and during the interval, of perhaps thirty minutes, refreshments were passed around so that everybody was well fed.

A charge of sixpence was made, the proceeds to be used for the relief, as far as it will reach, of the poor amongst the saints of that branch.

THE ARROW AND THE SONG.

I shot an arrow into the air.
It fell to earth, I knew not where:
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

HENRY W. LONGFELLOW.

DIED.

GREGSON.—At Barrow-in-Furness, Lancashire, England, December 4th, 1909, Mary Shepherd Gregson; buried in the Barrow cemetery December 8th, 1909. Deceased was born February 10th, 1821, at Preston; baptized a member of the Church of Jesus Christ of Latter-day Saints August, 1839, by Elder David Wilding, and confirmed same date by Elder John Harrison. She enjoyed her usual good health until a few hours before her death, passed away as if going to sleep, and almost if not her last words were a testimony of the divine mission of the Prophet Joseph Smith to those around her.

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